

In closing, he said, to-day is Sunday. All Christendom, in its churches, has been pointing to the martyr-hero of Calvary—the gentle Jesus—as the way of salvation. Long ago, I ceased to do that. Jesus was true to his light, and taught the world that Jesus self-forgetting love, of forgiveness, of entire consecration to the elevation and happiness of *Jesus*.

infamy—which his professed followers have been, and are, generally, the very last to attempt to follow. But Jesus, pure, loving and true though he was, has far less to do with our organization, development, character and destiny, than those who are related to us in the endearments and intimacies of husband and wives, parents and children, brothers and sisters. These relations are ever with us, and their influence is ever present and ever potent. God designed woman to be man's natural and ever present partner; and this salvation that comes to man through his true and harmonious relations to woman, and to woman through her true and natural relations to man.

Such is the report in substance, and mostly in words, given of my lectures in the pre-arranged papers. After introducing me to his readers as having "filled the various functions of a preacher, a *Water-cure* lecturer, an abolition and *Fremont* lecturer, a writer of profitable books on marriage relations, a writer of the doctrine of non-resistance, and finally, turned up as that sink of all *isms*, as "a Spiritualist."

(the American Hall, in which I lectured, is occupied by spiritualists, and they invited me to lecture, and wished me to speak with perfect freedom as to lecture, and say to them,)—the Editor then goes on to give his own opinion of my words and sentiments, and of course printed them, and as I have transcribed them in substance, and for the most part literally, in the above. I have only added, by way of explanation, what the Editor himself, and all present, will admit I said in connection with what he has put into my mouth.

He calls the above words and sentiments "hypotheses," "cunning sophistries," "shocking lies," "sacrilegious," "foul ideas to which young ladies listened without a blush," "the destruction of all governments and religion," "ignoring the Bible, and ascribing

Christianity, 'the overthrow of the marriage relation,' 'a setting up of a disguised sensualism,' 'the natural result of a strange mixture of fanaticism and credulity.' This pious, pro-slavery editor is greatly shocked that 'the audience, so far as he could judge, was satisfied with and relished these blasphemies, which,' as he says, 'we have reluctantly placed on record.' If I did not earn and deserve these epithets, from every pro-slavery editor, priest and politician, I should deem myself derelict to God and Humanity.

have been denounced for twenty-five years, by the pro-slavery press and pulpit, and platform of this nation. I had rather be an anti-war, anti-slavery, and just and humane Infidel, Atheist, and Blasphemer, than a pro-war, pro-slavery, unjust and inhuman believer in a war-making, slave-holding God and Religion. Better no God at all (were it possible) than a God that sanctions slavery and war. I had rather go to an Anti-Slavery, Peace-loving Hell, than to go

This advocate and apologist of the Fugitive Slave Law, and of slavery where it is, is greatly shocked (and justly so) at Free Love, as he and the priests and churches understand it; i. e., as polygamy or prostitution, under another name. They are shocked, and justly so, that a man should live as a husband with

two or more women. But the apologists of slavery, in Church and State, show extraordinary impudence when they affect to be shocked at Free Love, thus understood! They themselves are the very men who hold every sixth woman in the nation—over two millions—that their Southern allies in the Union may subject their persons to outrage.

it? Was he his own sister for a wife, and several concubines, and had children by them all. Was Jacob a Free-Lovite? He had two sisters as wives, and two concubines besides. Were David and Solomon Free-Lovites? One of them had seven hundred wives and three hundred concubines, and the other several—did given them to gratify their sensualism. Yet these

affected enemies of Free-Love or Free-Schools tell us Abraham was a man of God, David, a man of God's own heart, and Solomon, the wisest man that ever lived. These are the men who are held up to the children of this age, by those who affect to be shocked at Free-Love, as they understand it, and as David and Solomon practised it, as model men and

ments! The impudence of such men is chronic. Not
believers in the divinity of polygamy are not the men
and women to teach the world lessons of moral
purity.

Yours fraternally,
HENRY C. WRIGHT.

CASE OF REV. MR. KALLOCH. During the trial of
the Rev. Mr. Kalloch, of this city, for a heinous of-
fence, we made no reference to it in our columns, re-
specting with solicitude its termination, and from the
first trusting and believing that he would be able to
prove that he was the victim of a foul conspiracy,
but as nothing of the kind was attempted to be shown

by his counsel—as none of the four witnesses against him had their character impeached for veracity, however defective in other particulars—as Mr. C.'s admissions were of a most damaging character to himself—and after a careful and unbiased examination of all the facts in the case, we feel constrained to say, that if we had been on the jury, we should have felt warranted, at the close of the trial, in returning a verdict of guilty, without leaving the jury-box—though eight of the jury were for his acquittal, for reasons we are not supposed to state to themselves. As he still pretends an indicted criminal, and may yet be condemned on a second trial, should it be held, we think his continuing to preach indicates a palpable disregard of the

public propriety, and also of self-respect, and of the respect of both of himself and his congregation. On our last page may be found some comments of the press upon his case.

A FAITHFUL TESTIMONY. On Sunday afternoon last, we had the pleasure of hearing the excellent and impressive Fast Day sermon, delivered by Rev. NATHANIEL HALL, of Dorchester, and repeated by request of a number of his parishioners. It faithfully exposed the general corruption of the times, the prevalence of the most gross and loose morality of the age, and the

INSTRUCTION IN ELOCUTION. We refer our readers to the advertisement of Miss H. G. Guxen, in another column, who offers herself as a teacher in Elocution—an art that greatly needs to be cultivated in all our schools and academies—and whose references, it will be seen, are of the most satisfactory character. We trust Miss G. will meet with ample success.

☞ A remarkably intelligent, discriminating and luminous criticism upon the distinction existing between 'Anti-Slavery' and 'Abolition,' and 'Abolition,' from the *Homesdale (Pa.) Democrat*, may be found on our first page. 'A Daniel come to judgment; yea, a Daniel!' No doubt that levitians can be drawn out with such a hook! We shall see.

13 A special ovation was publicly given on the day of last week—ostensibly without distinction of party—by the citizens of Newburyport, to that General in the councils of the nation, and most worthy example of aspiring self-seekers, Hon. Caleb B. Smith, late Attorney General of the United States, on his return from Washington. See what a reliable "looker-on" says of it, in another column.

THE SERVING CLASSES—ANOTHER CHAMPION.

All our readers are aware that the 'Advocate' has never been the organ of any particular sect, society, party, or movement. It probably never will be; nor the special defender of any of the distinguished champions of what is technically known as 'the cause.' We have, however, on several of these subjects, and as fully acceptable any movement that has for its object the bettering of the condition of women, or any other class of individuals, whose whole treatment looks, at the present time, as if society had formed a great and general conspiracy against them. In recent numbers of the paper we called particular attention to the manner in which the law and custom often placed the female descendants of Eve and the descendants of Africa under the ban of proscription and servitude. Not only are women looked upon as inferior to men, by the laws of the most civilized nations, but they are treated in this way by a large portion of the religious press of the country, and the religious teachers generally. We believe this to be false teaching.

We are out of the pale of the woman's rights' movement, and we have no quarrel with those who are, we, nevertheless, have great respect for many of their proposed reforms, and their efforts to carry

then out, "We have great distrust of any man, whether religion covers him as a garment, or his clamoring disregard of everything sacred proves him vulgar and coarse texture, who will take every occasion to revile and abuse the woman who is no less alike despised the dignity of the church, who writes or preaches long homilies to prove that woman should be a subject instead of an equal, and the low grog-shop vulgar man, who has no word, except that of denigration and abuse for his mother, sisters, or wife. Indeed, the ideas of the bar-room philosopher have been, as a general thing, the basis of the pulpit. The man who, in his young and innocent days, had been taught to look upon woman as an inferior. We despise the man, whether in the pulpit, the play-house, or the pot-

house, who bears false witness against his neighbor, and thereby breaks a plain commandment of the decalogue, and of reason and common honesty.

We have been led to this train of thought by looking over the last number of the *Christian Observer*, a religious (Presbyterian) paper of this city. It contains one of a series of letters to Rev. Albert Barnes, wherein a new and novel interpretation is attempted to be given to the golden rule, for the purpose of proving the divinity of slavery and polygamy, (which always accompany each other), and the divine right of man to rule over and bring into servitude that other despised class—women. The writer is a Rev. Dr. Ross; and we will give

'This woman, everybody knows, was married some time since, after a fashion—that is to say—protesting herself to be a widow, and wearing widow's weeds, and entering into the relation, so long only as she, or her husband might continue pleased therewith.'

Every reader who remembers the protest of Mr. Blackwell and Lucy, knows that this is most emphatically *not* a false witness against his neighbor.

It is simply false in one part, and false, by implication, in another. In the first place, the marriage, 'after a fashion,' was not after the 'fashion' of Dr. Ross, but that was as legally binding, as legally 'fashionable,' as if she had hired Rev. Dr. Ross, or the editor of the *Observer*, and half a dozen other believers in the natural inferiority of women, to perform the ceremony. Is it possible that there can be a lingering jealousy at the loss of fees in such a

As to the protest, we thought it rather a useless thing, to say the least of it; but it is not true that she protested 'against all the law and wedlock.' It is not true that she protested against perjury and marriage. They mutually protested against the law that merged the right of property—the right of personal identity, and nearly every other right, into that of the husband—a protest, it may be, we think, was, useless, but certainly one which should not lead a grave doctor of divinity to utter falsehoods. If Lucy cannot be met by fair argument, let our clerical friends be, at least, good enough to acknowledge it, and retire without misrepresentation and slander. But, in following

Mr. Ross's queer fancies, we obtain the key to this obliquity of vision. He has a point to gain—a theory to substantiate. He represents Lucy Stoner (we believe she still insists on the name) as reclining on a sofa, after having given Mr. Blackwell his bill of divorce. Moses (we hope the Dr. don't believe in the re-appearance of spirits,) appears to her, and says:—

"Woman, hast thou ears? Hear. I, by authority of God, ordained that *the man should rule over thee*. I placed thee, and children, and men-servants, and maid-servants, under the same law of subjection to the government ordained of God in the family—the

State. *I, for a time, sanctioned polygamy, and made it right.* 1. for the hardness of men's hearts, allowed them, and made it right, to give their wives a bill of divorce. Woman, hear! Paul, having the same spirit of God, confirms my word. He commands *wives* and children, and servants, after this manner:—"Wives, submit yourselves unto your own husbands, as it is fit in the Lord; children, obey your parents in all things, for this is well-pleasing unto the Lord; servants, obey in the Lord your masters according to the flesh, not with eye-service, as men-pleasers; but in singleness of heart, fearing God." Woman, Paul makes that rule the same—and that submission the same.

‘Ye slaves, return unto your masters, and submit yourselves unto their hands. I sent your fathers, and

[illegible]

Philemon was a slaveholder : Why hast thou taught that if he was a slaveholder when he became a Christian, he could not *continue, consistently*, to be a slaveowner and a Christian—that if he did so *continue*, he would not be in *good standing*, but an *offender* in the Church ?

We have quoted enough to show what Mr. Ross is aiming at ; he wants to prove the divine right of everything in society, *as it is now*, especially the divine right of white men to make slaves of wo-

men and 'niggers.' If he does not give the Mormons a strong argument for polygamy, we are greatly mistaken. We really regret that such things find their way into religious papers; but, as no political one would risk its reputation by admitting them, they must look somewhere else for a kindly reception.

From the N. H. Independent Democrat.
(THE PURE MILK.)

It happens to few communities, in these days, to have 'the pure milk of the word' dealt to them from the sacred desk, unadulterated with 'the wisdom of the world.' The good people of the neighboring towns of Sanbornton and Northfield belong to the happy exception. A reliable correspondent sends us the following as a veritable, verbatim extract from a Fast Day sermon, delivered at Sanbornton Bridge, by a Methodist clergyman named Cur-

principal change, and we say that the action he confesses he committed evinces a recklessness, a moral status that renders him unfit for his post—and as these things are made public, the whole ministry and the church are made measurably responsible.

For Mr. Kallchoe to have public opinion in such a way as to retain his position in the ministry is to do a wrong to the public opinion, is to inflict a wound on his denomination especially, but on the Church, and the ministry generally. If therefore he is conscious of innocence of the chief accusation against him, when he sees, as he must, that his course is calculated to injure others so much, and that he has done so, he has no right to persist in it; an accident, that had so affected his vocal organs that he stuttered in the most ludicrous manner imaginable. He might argue that he had been guilty of no crime, and therefore should continue to preach. It

he could find a congregation, it would not alter the fact that, as his labors would be inefficient if not worse, he had better seek some other sphere. Still, though he may be innocent of the wicked act with which he is charged, he ought to leave the pulpit, especially as so many really think him guilty.

We make these observations from no preconceived prejudices. Previously to the trial, we felt sure of his innocence, and we would now gladly feel that he is innocent. We have, we hope, none of that miserable fanaticism that exults over the fall of a prominent member of another sect. We strengthen

ardently with the moral position that Mr. Kallio theoretically occupied, and we lament with far more sorrow than of anger over the stab his recreancy has dealt the cause of Temperance, especially already a popular alcoholic mixture appropriately bears his name, and the activity of his whole life cannot atone for the evil his bad example has caused. In view of all this we say, what we should say to our own brother or dearest friend, what we pray

our dearest friend may say to us if from any cause we should ever occupy a similar position. Do not saddle your misfortunes—if you have not been guilty of crimes—on the church, or the ministry. Suffer like a man the just penalty of your indiscretion and folly—if not wickedness—and leave the place you have stained by your imprudence, if you have not disgraced it by your depravity.—*Gospel Banner*.

What is the duty of a clergyman charged with crime, and not wholly acquitted by public sentiment, in relation to continuing in his clerical office? "There can be no doubt," says a correspondent, "that such an one can be more useful in some other vocation. It is not enough that 'he who ministers and serves the altar' is innocent before his Maker; the sanctity of his office demands that, like Caesar's wife, he should be free from the least taint of suspicion; otherwise his gown is degraded, and his ministry is made the occasion of scoffing and in-fidelity. Many good men, who have been tempted


nately the subjects of public scandal, have voluntarily chosen to retire from their pastoral work, the church might not needlessly suffer with themselves. And the church has often taken the same view of the matter. The case of the Rev. E. K. Avery, a Methodist minister, who was charged with murder, is a case in point. In this case, there was not merely a majority of the jury in favor of acquitting the respondent, but he was fully acquitted, and indeed, eight of the twelve found (informally) that the deceased committed suicide. Yet the church

after again trying the case in ecclesiastical council, and finding the respondent innocent, forbade him to continue in his clerical office. It cannot be doubted that the interdiction was wise, and in accordance with the interests of religion.—*Boston Post*.

themselves last Wednesday evening. That evening was selected for a donation party, in aid and honor of the whiskey-drinking priest; and the party 'came off' according to arrangements. The priest met at the Temple, and it was crowded with fashionable of both sexes. Mr. Kolloch made a speech—and a prayer. And the young ladies sang 'most beautifully.' While the 'conquering hero' was speaking, some smiled, and some cried, and tears and rouge, and ringlets, and pearly teeth, and capti-

ing tears, were admirably mixed up. The speech itself, was just such a speech as we should have expected from an acquitted and triumphant 'short boy' in his club room, only it was decked out in such flowery language as the 'short boys' are no masters of. There was no humility in it. There was nothing in it to assure the hearer that the speaker felt for the holy cause which had suffered through his indiscretion. He called the occasion one of the *sunny sides* of his life, and felt only like

celebrating his victory. He thanked his church and all the people for rallying around him so promptly and making a lion of him. He did not believe, said, in wearing a long face, nor in grieving over the disaster which had happened to the religion he professed. He preferred cheerfulness, and hilarity and rejoicing. The congregation seemed to concur with him; and as a clincher to their endorsement they gave him about one thousand dollars, and handed him a great many perfumed notes in em-


 The *Dedham Gazette* says :—

We do not deem it advisable to express an opinion as to the guilt or innocence of Mr. K. That there will be differences of opinion on that point, is expected; this was manifested in the course taken by the jury. But we may say that we question the propriety of the course taken by the gentleman in resuming

ministerial duties, especially at the present time.—
Though that is a matter which more particularly con-
cerns him and his society, than the great public, still
when one sets himself up as a teacher of morality and
virtue, the public have a right to inquire whether the
individual is suitable for the position, has the requi-
sites which are essential to make his instructions avail-
able, and whether he exemplifies in his life his own
teachings; where there is a doubt on those points,
they may question the propriety of his retaining that
position. It is thus in

position." It is thus in the case of Mr. Killoch, and we therefore think for the real interests of the cause, that he owes it to that cause, even if innocent, that for a time at least, he should cease from his public ministrations as a preacher of religion. Others may think differently, but such at present is our view of the matter.

—

 The Boston Pilot says:—

The undisputed, the unquestioned facts are, that

Mr. Killion went over to East Cambridge, by appointment, to deliver a lecture; that he took with him a Mrs. Laura Stein, a married lady from Vermont; that before proceeding to the place appointed, he stopped with the lady at the Lechmere House, and took a room; that he returned to the Lechmere House, with the lady, after delivering his lecture, and re-occupied the room towards an hour; that although he was in the habit of lecturing on temperance, he called for a glass of whiskey before he went to the lecture, and another before he finally left the hotel.

and that he paid five dollars for the accommodation he had had, without demurring to the extortionate charge. It was as much as would have been charged to a gentleman and his wife at a first-class hotel in Boston, for a stay of twenty-four hours; and he had travelled about enough to have learned the rates of hotel charges. This is the ugly idea fact in the case; for in its absence, he might have laughed to scorn the testimony which more nearly touched the *corpus delicti*. The extortion proved, too, that the idea of imputing guilt to him was not an afterthought. It was

so close upon the alleged offence as almost to form a part of the *res gesta*. Thus we find him a preacher of total abstinence, and practising with whiskey potations; and paying without demur a quadruple price for the use of the room, in company with another man's wife. We may depise the three main witnesses against him as much as we please, but we cannot overlook these facts, which do not rest on their testimony alone. As to the other facts stated by those witnesses, including conversations they declare to have

heard, in keeping to what they swear to having seen, they would undoubtedly have made out the case, if believed. That at least four of the jury should have believed them is no matter of wonder, from the starting point of the whiskey and quiet submission to extortion.

SALE OF NEGROES. At the sale of negroes by Compton & Co. on Saturday last, the following prices were realized:—Louisia, 19 years old, brought \$884; Jack 26 years old Milly 23 years old and

child, two years old, \$1950; Elisha, 15 years old, \$850.50; Isaac, 32, his wife Maria, 23, and two children, eight and three years, \$2500. The *Intelligencer* gives the average prices of another lot of negroes, 15 in number, belonging to the estate of M. Duval, deceased, and sold by Finnin & Carr at \$715.33.—*Texas Times*.

CATHARTIC PILLS

Annexed we give *Directions* for their use in the complaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of **PILES**, and the cure of one complaint is the cure of both. No person can should be, as it can be, promptly relieved. Hence it

FOR DYSPEPSIA, which is sometimes the cause of *Costiveness*, and always uncomfortable, take mild doses—from one to four—to stimulate the bowels.

ly, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

FOR SCROFULA, ERYSIPELAS, and all diseases of the Skin, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores of these Pills, and some disgusting diseases, which seemed to saturate the whole system, have completely yielded to their influence, leaving the sufferer in perfect health. Patients! your duty is, *eat, drink, and be merry.*

tions arise from some derangement—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile, and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or, alternately, costiveness and diarrhoea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness, and melancholy, with sometimes inability to sleep, and

principle of Life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a DINNER PILL, this is both agreeable and useful. No pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

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REV. A. FRINK, Silver Creek, N. Y. 'It has produced a good effect on my hair, and I can and have recommended it.'

REV. A. BLANCHARD, Meriden, N. H. 'We think very highly of your preparations, &c.'

REV. B. C. SMITH, Prattsburgh, N. Y. 'I was 32 years of age, but my hair began to turn as when I was

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the most valuable work of the kind that has
seen in our language."—*Pres. Wayland.*

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